

BX

755

H85

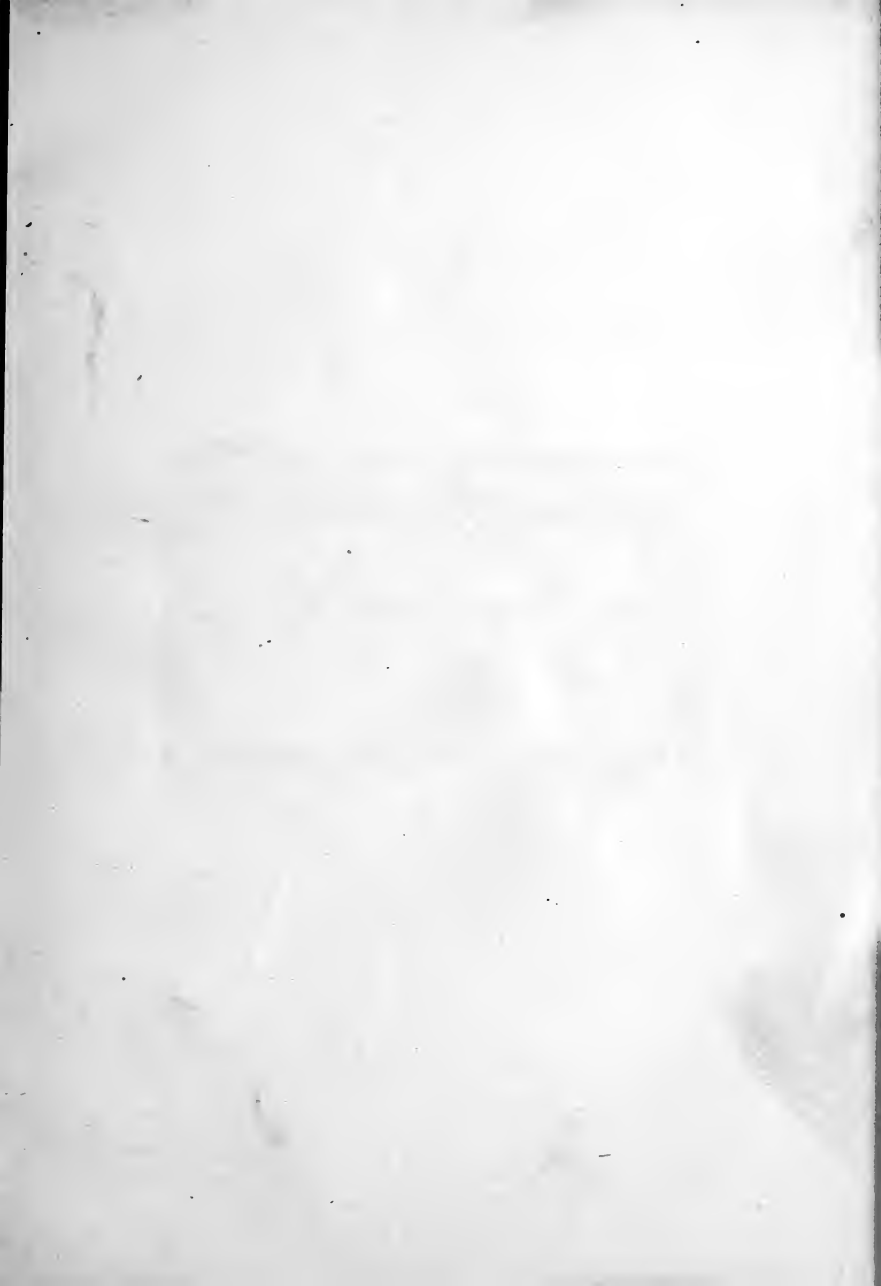
LIBRARY OF CONGRESS.

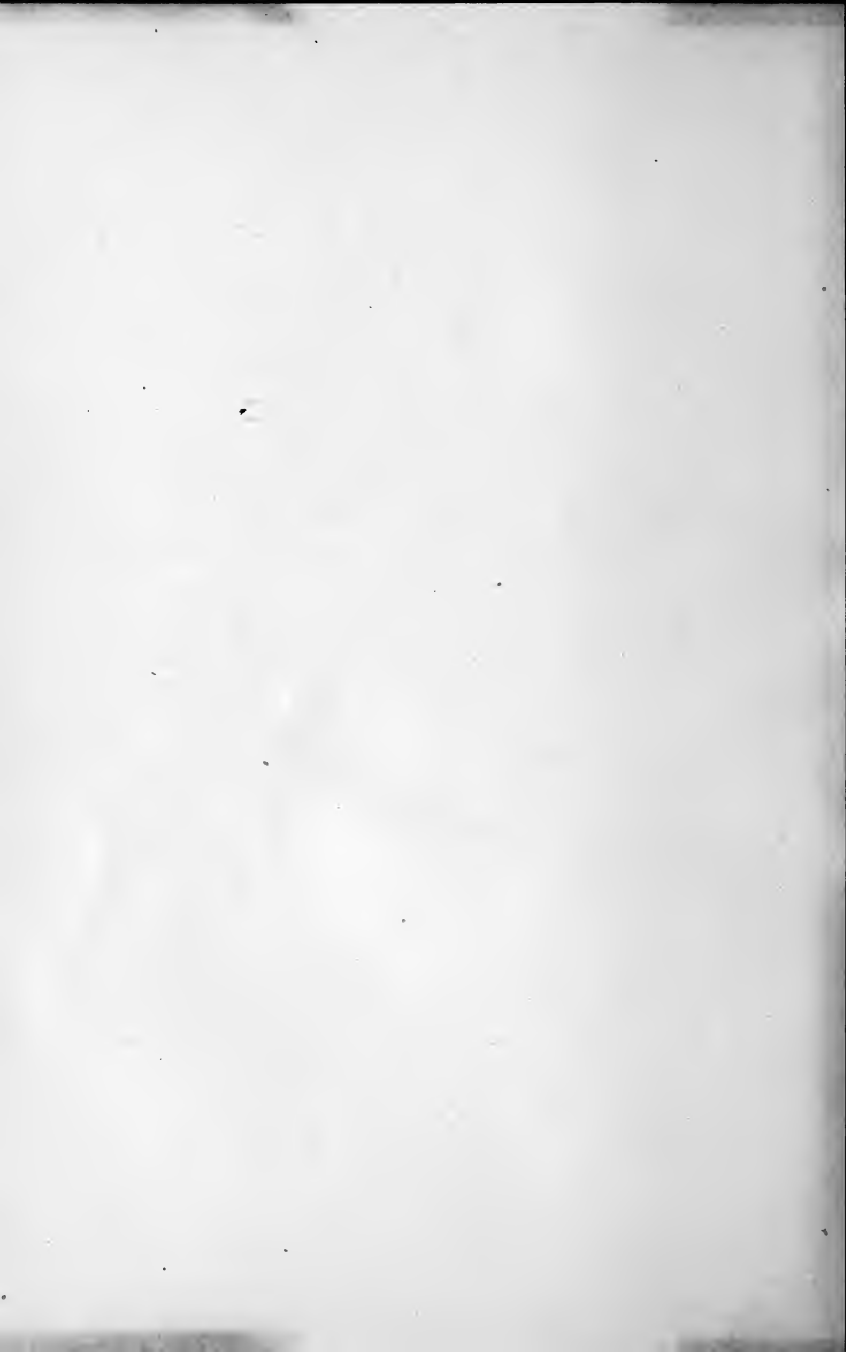
BX1755

Chap.----- Copyright No.-----

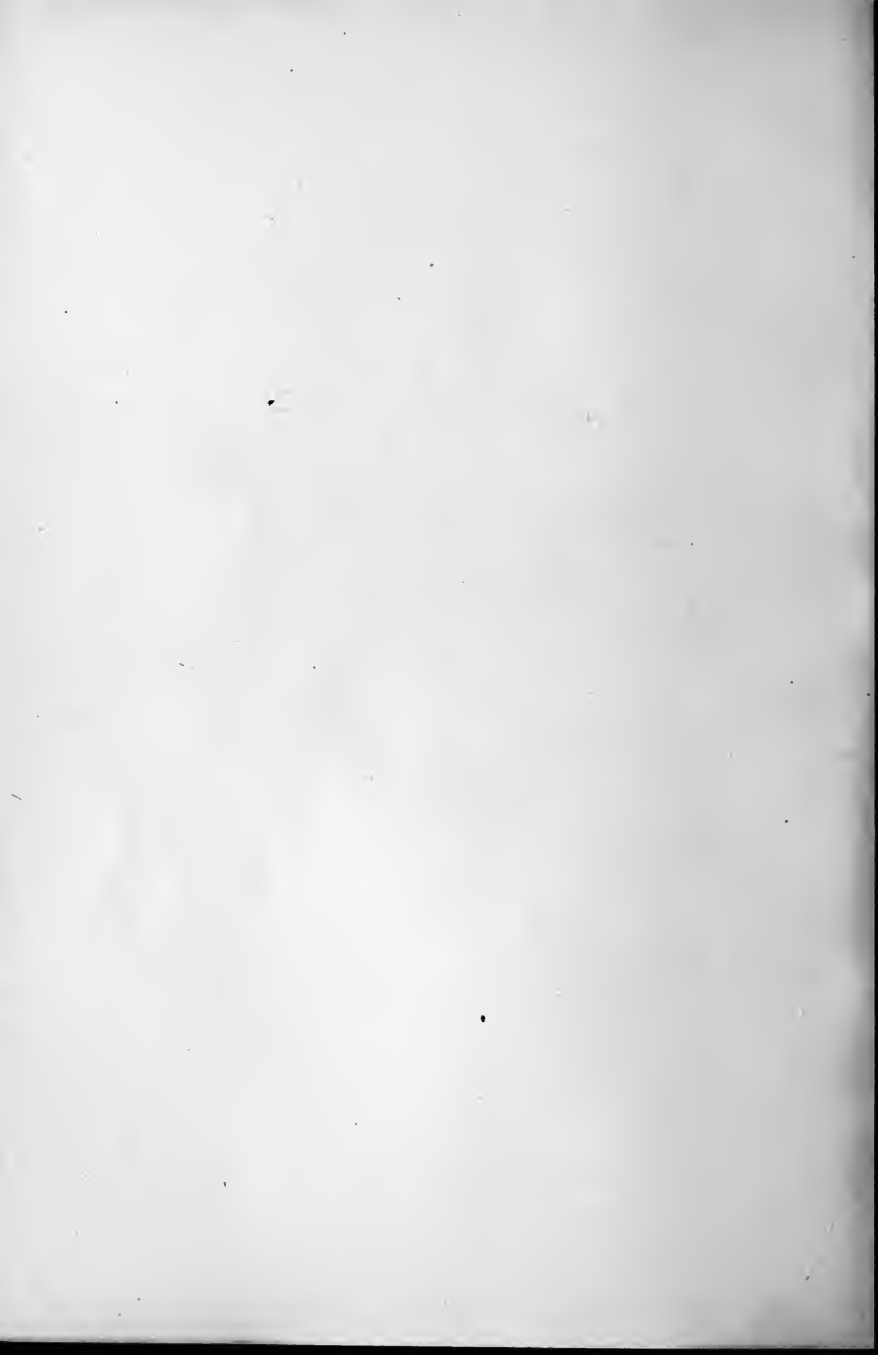
Shelf **H85**

UNITED STATES OF AMERICA.









2275 J

THE PROTESTANT RULE OF FAITH,

"THE PROTESTANT BIBLE"

PROVES

THE CATHOLIC CHURCH

TO BE THE

CHURCH OF CHRIST.

BY W. J. W. HUBBELL,

A PIONEER CALIFORNIAN (ONCE A PROTESTANT.)

622

SAN FRANCISCO:

1878.

IMPRIMATUR,

✠ J. S. ALEMANY, A. S. F.

Copyrighted in 1878.

By W. J. W. HUBBELL.

THE PROTESTANT RULE OF FAITH,

"THE PROTESTANT BIBLE"

PROVES

THE CATHOLIC CHURCH

TO BE THE

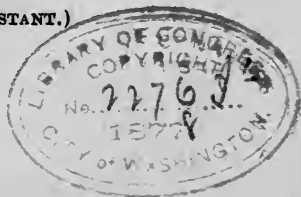
CHURCH OF CHRIST.

BY W. J. W. HUBBELL,

A PIONEER CALIFORNIAN (ONCE A PROTESTANT.)

SAN FRANCISCO:

1878.



97

THE LIBRARY
OF CONGRESS

WASHINGTON

BX 1755
H85

PREFACE.

THIS little work is recommended to examination by those whose Catholic religious instructions have been neglected by their parents, and to such Protestants as would desire to know which Church is Christ's —one fold, one faith, one baptism; and also to those who have occasion to defend themselves against Protestant acquaintances or companions.

“Horne's Compendious Introduction to the Scriptures,” a Protestant work, says that the Protestant Bible contains several hundred errors in translation.

OBEY THE CHURCH.

As Christ came upon earth for our salvation, and laid down His life for us and established a Church to guide and direct us through life at all times, it becomes necessary that we should listen to His voice, and hear and obey His Church which He established and commanded us to hear and obey, and which He promises us the gates of Hell shall never prevail against, and that it shall be the pillar and the ground of the truth, and that He will be with her until the consummation of the world. Also, unless we coincide with His teachings and obey, how can we expect to be saved. He is our Mediator, and His Church must be our creed, and our wills subjected to His Divine will.

He that heareth you heareth me, and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.—Luke x, 16.

Obey them that have the rule over you and submit yourselves—for they watch for your soul as they that must give

account—that they may do it with joy and not with grief, for that is unprofitable for you.—Hebrews xiii, 17.

Let every soul be subject unto the higher powers, for there is no power but of God; the powers that be are ordained of God.

Whosoever, therefore, resisteth the power resisteth the ordinances of God, and they that resist shall receive to themselves damnation.

For rulers are not a terror to good works, but to evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same.—Romans xiii, 1, 2, 3.

And if he neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as a heathen man and a publican.—Matthew xviii, 15, 16, 17, 18.

Spiritual Fathers.—1 Corinthians iv, 15.

Let them have double honor.—1 Timothy v, 17.

He came to Nazareth and was subject to them.—Luke ii, 51.

Seek thou a faithful guide.—Tob. v.

Whosoever shall not receive you, it will be more tolerable for Sodom than that city.—Matthew x, 14.

Hath made us priests.—Revelations i, 6.

Honor, wisdom and men of trades can not be wise and preach, etc.—Ecclesiasticus xxxviii, 1, 24 to end.

What they say observe and do.—Matthew xxii, 1.

Ashamed, etc., of my words, etc., him will I be ashamed of. (When the Church errs, then the gates of Hell have prevailed, and the words of Christ have failed).—Luke ix, 26.

Considering the end of their conversation (always the same).—Hebrews xiii, 7, 8.

But are now returned unto the Shepherd of your souls.—1 Peter ii, 26. (Peter himself says it.)

Fathers fell asleep.—2 Peter iii, 4.

Royal priesthood; holy priesthood.—1 Peter ii, 5, 9.

Scribes and Pharisees sit in the chair of Moses; therefore what they say, do, but not according to their works, for they say and do not.—Matthew xxiii, 2, 3. (Likewise the chair of St. Peter at Rome.)

All bastards who do not receive chastisement from Spiritual Fathers.—Hebrews xii, 8, 9.

THE CHURCH CAN NOT ERR.

Gates of Hell shall not prevail.—Matthew xvi, 18, 19.

Seemeth good to us and the Holy Ghost.—Acts xv, 2.

Teaching them to observe all things whatsoever I have commanded you, and lo! I am with you always, even unto the end of the world.—Matthew xxviii, 18, 19, 20.

Throughout all ages, world without end. Amen.—Ephesians iii, 21.

Is Christ divided? Was Paul crucified for you?—or was you baptised in the name of Paul.—1 Corinthians 1, 10, 11, 12, 13.

But if I tarry long that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God: the pillar and ground of Truth.—1 Timothy iii, 15, 14.

I will keep thee from temptation.—Revelations iii, x.

And I will pray the Father and He shall give you another comforter, that he may abide with you forever.

But the Comforter, which is the Holy Ghost, whom the Father will send in my name: he shall teach you all things and bring all things to your remembrance whatsoever I have said unto you.—John xiv, 16 to 26.

¶ John xvii, 20; 2 Timothy ii, 2; see "*The Church on Interpretation.*"

Behold Satan desired to sift thee as wheat, but I have prayed that thy faith fail not.—Luke xxii, 31, 38.

Take heed to yourselves and to the whole flock.—Acts xx, 27, 28, 29, 30. [There could be no flock without a shepherd. This shows that some of the members of the same Church

should arise and deceive many. The only Church who has fulfilled Christ's command to teach all nations (Matt. xxviii, 19) is the Catholic.]

Christ's kingdom there shall be no end.—Luke i, 32. [Then how could she fall or err?]

Wayfaring man can not err therein.—Isaiah xxxv, 8.

Stand forever and consume all kingdoms.—Daniel ii, 44.

Church in the midst of them.—Ezekiel xxxvii, 25.

So long as the moon endureth, from sea to sea, etc.—Psalm lxxii, 7.

Star, promise to rest.—Psalm lxxxix, 3, 4, 29, 37.

Eternal excellence.—Isaiah xl, 15.

Without spot or wrinkle.—Luke i, 32, 33; John xvi, 7, 8, 13; Ephesians v, 25.

Church has its pastors and teachers to guide it.—Ephesians iv, 11.

Not fail to sit upon the throne [Head of Church, the Shepherd] of Israel, and numberless priests.—Jeremiah xxxiii, 14.

End of the world; all kindreds be converted and adore.—Psalm xxii, 27.

Greater than the former Church.—Haggai ii, 9.

Established on better promises.—Hebrews viii, 6.

On top of mountains.—Mich. iv, 1.

Who hears you hears me.—Luke x, 16.

If the Gospel is hid, it is hid to them that are lost.—2 Corinthians, iv, 3.

Whosoever shall not receive you, it will be more tolerable for Sodom than that city.—Matthew x, 14.

Thy seed will I establish forever, and build up thy throne to all generations. Selah.—Psalm lxxxix, 4. [The Head of the Church exists on earth to all generations in the Seat of the Pope.]

HEAD OF THE CHURCH.

When Christ established His Church, He established it with a visible head upon earth before He left this world. It was necessary that man could

know in all ages which and where His church was; and how could all nations find it with certainty if it had not a head (instead of many heads or no head.) Therefore, He says to Peter, "Upon this rock I will build my church"—"Feed my lambs, feed my sheep." Consequently he was appointed shepherd and head, and commanded to do his duty as such; and from that day to this there has been a successor sitting in the chair of St. Peter—filling the command of Christ, feeding the lambs and sheep of Christ with the necessary food for their spiritual welfare and sure salvation.

And I say unto thee that thou art Peter: and upon this Rock I will build my Church, and the gates of Hell shall not prevail against it.

And I will give unto thee the keys of the Kingdom of Heaven, and whatsoever thou shalt bind on earth shall be bound in Heaven.—Matthew xvi, 18, 19, 20.

And he brought him to Jesus; and when Jesus beheld he said: Thou art Simon the son of Jonas; thou shalt be called Cephas, which is, by interpretation, a stone.—John i, 42.

So when they had dined, Jesus said to Simon Peter: Simon, son of Jonas, lovest thou me more than these? He saith unto him: Yea, Lord, thou knowest that I love thee. He saith unto him: Feed my lambs.—John xxi, 15, 16, 17. [16, 17] Feed my sheep.

And when there had been much disputing, Peter rose up and said unto them: Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel and believe—Acts xv. 7.

Behold Satan has desired to sift thee as wheat, but I have prayed, etc.—Luke xxii, 5, 31, 32, 38.

Acts i, ii, iii, v, ix, x, xii, xx, xxviii.

When Abraham was appointed head of the old covenant, his name was changed from Abram to Abraham. (Genesis xvii, 5.) So in the new covenant: Simon, thou art Peter (signifying a rock,) and on this rock I will build my Church.—Matthew xvi, 18.

Where has he made a covenant since and changed any one's name? Who gave the name Protestant? Man. Cursed is man who trusteth in man.

There shall be one fold and one shepherd.—St. John x, 16. Oh, no, says the Protestant; there shall not.

And he shall set the *sheep* on the right hand, but the goats on the left.—Matthew xxv, 33. How sheep without a shepherd?

And they all shall have one shepherd.—Ezekiel xxxvii, 24. He who entereth not by the door into the sheepfold is a thief and a robber.—John x, 1. How so, if no shepherd? The door is Christ, and the way he has chosen and left guides for us to enter in no other way.

Many members, yet one body, etc. Nor again the *head* to the *feet*; I have *no need* of you.—1 Corinthians xii, 20, 21.

But are now returned unto the shepherd of your souls.—1 Peter ii, 25; verses 5, 6, corner-stones (Priests), and chief corner-stone (Chief Priest).

Built on the foundations of the Apostles.—Ephesians ii, 20. Why should Peter be commanded to feed Christ's sheep, if Peter was not shepherd?

Spiritual sacrifices (1 Peter ii, 5) acceptable to God by Jesus Christ.

Ordain Priests (elders) in every city, as *I* also appointed thee.—Titus i, 5.

If an angel (Gallatians i, 8) is not to be believed, the Church is infallible. Christ calls the Apostles and their successors the light of the world: how then be drowned in error?

Head (Christ) of the Church.—Collossians i, 18. How err then?

Pilate asked Jesus, etc. *Every one* that is of the truth *heareth my voice*.—St. John xviii, 37.

THE CHURCH IS CATHOLIC AS TO TIME, PLACE AND DOCTRINE.

TIME.

Of the increase of his government and peace there shall be no end upon the throne of David, and upon his kingdom to order it, and to establish it with judgement and with justice from henceforth, even forever, etc.—Isaiah ix, 7.

I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night, etc.—Isaiah lxii, 6.

And I will pray the Father, and he shall give you another comforter that he may abide with you forever.—St. John xiv, 16.

PLACE.

For from the rising of the sun even to the going down of the same, my name shall be great among the Gentiles; and *in every place* incense shall be offered unto my name, and a pure offering for my name shall be great among the heathen, saith the Lord of Hosts.—Malachi, i, 11

But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.—Acts i, 8.

Psalm xxi, 28, 2, 8.

Luke xxiv, 46; Matthew xxvii, 19, 20; Isaiah ii, 2; 1 John ii, 18; New Testament called the last days; verse 19, departing from the Church, consequently not of us, or they would remain with us; they who depart are heretics. [Who did the Catholics depart from? show me, or acknowledge yourselves to be heretics.]

Condemned heretics shall not prosper.—Isaiah liv, 17. [Show me who the Protestants condemned.]

Exalt His standard (the cross).—Isaiah xlix, 6, 7, 10, 18 22.

Open night and day, and the nation shall perish that will not serve the Church of Christ.—Isaiah lx, 3, 10.

Their sound went to all the earth and end of the world.—Romans x, 18.

Ye shall be named the Priests of (God) the Lord, etc. I will direct.—Isaiah lxi, 6.

Description of the sureties of the true Church.—Isaiah xxxiii, 18, 19, 20.

Persecuted but not foresaken.—2 Corinth. iv, 9.

All the ends of the earth shall remember and be converted to the Lord.—Psalm xxii, 27.

He shall rule from sea to sea; yea, all the kings of the earth shall adore him, and all nations shall serve him.—Psalm lxxii, 7.

UNITY OF THE CHURCH ESSENTIAL.

The "House divided against itself cannot stand." Unless the Church was united in each and all its doctrines, in all nations, all and every one accepting and professedly believing the same truth, fighting against the same errors, united in its translations, traditions and sacraments, it could not "teach all nations" the same truths, and could not be the Church of Christ. "I am the vine," says Christ, "and ye are the branches." So close is the connection of Christ that the same blood of the vine must necessarily be in its branches—the same teachings; the same unity. The branch must be like the tree from which it is taken; but so soon as that branch is cut from the tree, all life (of the true vein, Christ) dies out.

And other sheep I have which are not of this fold. Them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd.—John x, 16.

So we, being many, are one body in Christ, and every one member one of another.—Romans xii, 5.

Endeavoring to keep the Unity of the Spirit in the bond of peace.

There is one body and one spirit; even as ye are called in one, hope of your calling.

One Lord, one faith, one baptism.—Ephesians ix, 3, 4, 5, 6.

Because straight is the gate, and narrow is the way which leadeth unto life, and few there are that find it.—Matthew vii, 13, 14, 15.

And he shall set the sheep on his right hand, but the goats on the left.—Matthew xxv, 33.

And they all shall have one shepherd.—Ezekiel xxvii, 24.

Removed doubt and preserved unity.—1 Macchabees iv, 46, ix, 25, xiv, 43.

Speak the same thing and there be no schisms among you; be perfect in the same mind and judgment.—1 Corinthians i, 10.

Be no schism in the Body (of the Church).—1 Corinthians xii, 25.

Be no divisions among you; be of the same mind.—1 Corinthians i, 10.

Shall the God of Heaven set up a kingdom which shall *never* be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and shall stand forever.—Daniel ii, 44.

Mark xvi, 16; Matthew xxviii, 19, 20; John xvii, 21; John xx, 21, xx, 16, 17; Matthew xviii, 17, xvi, 19; Philip ii, 2; Gallatians i, 6 to 9; Romans xvi, 17; 1 Corinthians i, 10, x 16, 17.

HOLINESS OR SANCTITY OF THE CHURCH.

As Christ was holy and sanctified and pure, His Church must be a work like unto himself. It would be impossible for His Church to be otherwise, or for any Church to be otherwise and be His. "Holiness becometh Thy house, O Lord, forever."

Husbands love your wives even Christ also loved them. Church and gave himself for it.

That he might sanctify and cleanse it with the washing of water by the word.—Ephesians v, 25, 26.

Who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works.—Titus ii, 14.

Sanctify the Lord of Hosts himself and let him be your fear, and let him be your dread.—Isaiah viii, 13.

Thy testimonies are very sure; holiness becometh Thy house, O Lord, forever.—Psalm xciii, 5.

1 Peter ii, 9.

Not having spot or wrinkle, etc; holy and without blemish.—Ephesians v, 27.

Which of you shall convict me of sin?—John 8, 46. [And now which of you can convict the Church of sin, though accuse?

John xvii, 19; Matthew v, 48.

APOSTOLICITY OF THE TRUE CHURCH.

Without Apostolicity it would be impossible to know which and what was the will of Christ, and what were his Church doctrines and truths, to know for a certainty His teachings; otherwise a doubt would remain on our minds whether we had His truth or not.—The Gospel has been framed and handed down by this Church—the only Church which has ever seen Christ; and the only one that can claim apostolic succession is “the one holy catholic and apostolic,” and its members rest their salvation within its fold contented and happy.

And he gave some apostles, and some prophets, and some evangelists, and some pastors (priests) and teachers.—Ephesians iv, 11.

And no man taketh this honor to himself but he that is called of God, as was Aaron.—Exodus xxviii, 1.

And how shall they preach except they be sent; as it is written: How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things?—Romans x, 15.

For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders (priests) in every city, as I had appointed thee.—Titus i, 5

Verily, verily I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. Other sheep I have not of this fold.—St. John x, 1.

As thou hast sent me into the world, even so I also sent them unto the world.—St. John xvii, 18.

Neither pray I for these alone, but for them also which shall believe on me through their words.—John xvii, 20.

Isaiah lxii, 6; Jeremiah xxiii, 21.

The lot is cast into the lap, but the whole disposing things is of the Lord.—Proverbs xvi, 33.

God is not like men that he should lie.—Numbers xxiii, 19.

Heaven and earth shall pass away, but my word shall not pass away.—Luke xxi, 33.

God is faithful in all his words.—Psalm cxliv.

Of His kingdom there shall be no end.—Luke i, 32.

None shall prosper against thee, and those against thee thou shalt condemn.—Isaiah liv, 19.

He that abideth not in this doctrine of Christ hath not God.—2 John ix.

Head of the Church.—Collossians i, 18. How err, then?

Nor will I suffer my truth to fail, etc., forever, etc.—Psalm lxxxviii, 5 to 28.

Nor out of thy seed's seed forever.—Isaiah lix, 20.

Never be destroyed and stand forever.—Daniel ii, 44.

And these signs shall follow them, cast out devils.—Mark xvi, 17. 2 Timothy ii, 2.

Teaching them to observe all things whatsoever I have commanded you; and lo! I am with you always, even unto the end of the world.—Matthew xxviii, 18, 19, 20.

To your children and to all afar off our Lord shall call.—Acts ii, 39.

Deuteronomy xxxii, 7, refers constantly to the teachings of the Fathers.

Entrusteth his word (his spiritual word) to (two or three of) a thousand generations.—Psalm civ, 8.

Take heed to the flock which the Holy Ghost has placed you overseers.—Acts xx, 28, 29, 30.

Cast lots for the twelfth apostle.—Acts i, 26. And continues to the present day in the one Holy Catholic Church; and you can trace it, like Jacob's ladder, to Heaven.

See on "Tradition," (important).

So must thou also bear witness at Rome.—Acts xxiii, 2

Romans i, 5, 6, 7. Received grace and apostleship among all nations, obedience to the Faith; to all in Rome called to be saints, (not called to be Protestants).

Bishops—successors of the apostles in the government of the Church, (of Christ the Church).

Deacons—officers chosen by the apostles to take care of the poor.

Elders—senators! (How foolish, Protestants. Elder means Presbyter; apostles called so, elders) 1 Peter v, 1; 2 John i, 1; 3 John i, 1; 1 Timothy iv, 14.)

His bishopric let another take.—Act i, 16, 24.

Against a priest receive not an accusation, but two or three witnesses.—1 Timothy v, 19.

Seemeth good to us and Holy Ghost.—Acts xv, ii. [Consequently infallible.]

Sought for and not forsaken.—Isaiah xlii, 12. [How fall into error?]

If our gospel be hid, it is hid to them that are lost.—2 Corinthians iv, 3. [Because they interpret for themselves and not by the successors.]

Charge to the clergy in regard to the flock.—1 Peter v, 1, 2, 3, 4.

Let his days be few; let another take his office.—Psalm cix, 8. [All Judases.]

HOLY EUCHARIST, OR BODY AND BLOOD.

When Our Lord was about to leave His disciples, He left His last will and testament, and commanded that He should be commemorated and they should show forth His death and suffering until he came. He turned bread into His body and commanded them to eat, also wine into His blood and commanded them to drink. To his disciples He gave the power of consecration and commanded all his followers, under pain of eternal death, to obey his command, as the following texts will show :

Then Jesus said unto them, verily, verily I say unto you, except ye eat the flesh of the son of man, and drink his blood, ye have no life in you.

Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day.

For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood dwelleth in me and I in him.—John vi, 53, 54, 55, 56.

And he took bread and gave thanks and brake it, and gave unto them, saying: This is my body which is given for you; this do in remembrance of me.

Likewise, also, the cup after supper, saying: This cup is the New Testament in my blood which is shed for you.—Luke xxli, 19, 20.

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.—1 Corinthians xi, 23, 24, 25, 26, 27, 28, 29.

From that time many of his disciples walked no more with him.

Will ye also go away ?

Doth this offend you ?

This is a hard saying; who can hear it ?

But there are some of you that believe not.

What if ye shall see the Son of Man ascend up where he was before ?

And the bread that I will give is my *flesh*.—John vi, 66, 67.

John xxi, 24; who testifies these things are so.

Matthew xvi, 26 to 28; Mark xiv, 22 to 24; 1 Corinthians x, 16; Philip iv, 48.

And the Word was made flesh and dwelt among us.—John i, 14.

From the rising of the sun, etc., a pure offering, etc.—Malachi i, 11.

And from the time the daily sacrifice shall be taken away, and the abomination that maketh desolate set up by anti-christ in the temple at the city of Jerusalem, which is again to be built up, shall the sacrifice of the Mass be taken away; and the woman shall feed them in the wilderness.—Daniel xii, 11.

During the reign of anti-christ [1260 days].—Revelations xii, 6.

I will come into him; he that eats this bread shall live forever.—Revelations iii, 20.

Moses' veil over his face.—Exodus xxxiv, 29.

Drinketh judgment to himself.—1 Corinthians ix, 29.

God hid in the Eucharist.—Isaiah xlv, 14, 15.

Order of Melchisedech; wine and bread a type or figure.—Hebrews vii.

Spiritual sacrifices acceptable to God.—1 Peter ii, 5.

Eucharist is thanksgiving, and it is a sacrifice of petition.

Ye do show the Lord's death [the mass] till he come.—1 Corinthians xi, 26.

For we walk by faith, not by sight.—2 Corinthians v, 7.

And desiring our Lord Jesus Christ [the Eucharist].—Jude iv.

Communion of the body of Christ.—1 Corinthians x, 16.

Are many now weak among you.—1 Corinthians xi, 30.

Five thousand fed on five loaves and two fishes.—John vi.

And they shall live upon wheat, and they shall be as a vine; his memorial shall be as the Vine of Lebanon.—John xiv, 8.

Mystery of the Eucharist, and promise of Christ fulfilled.—Ephesians iii, 3 to 13, 18, 19.

Christ corrects his disciples, (John iii); Nicodemus.

On *leaven* of Pharisees.—Matthew xvi, 15.

As to the food.—John iv, 32.

John xi, 11, explains.

Thou art Christ.—Matthew xix; Matthew viii. Christ is more than Protestant.

Things called what they appear to be.

Eve called a bone.—Genesis ii.

Adam called dust.—Genesis iii.

Serpent called rod.—Exodus vii.

Water, after it become wine.—John ii.

Angels called men.—Genesis xvii.

Christ passed through the stone.—Mark xv, 46.

Body passed through the door.—John xx, 19, 26.

Appeared to Paul.—1 Corinthians xv. Christ was in Heaven.

Seven loaves, few small fishes; all eat, had their fill; twelve baskets of fragments of the five loaves (barley); camel pass through the eye of a needle.—Matthew viii, 6.

Moses gave you not bread from Heaven, but my Father gave the true bread from Heaven.

I am the Bread of Life. Your fathers eat manna and are dead, etc.; if any man eat he shall not die.—John vi, 32, 36.

CONFESSION.

Confession is an act of humility by which great relief is brought to the soul by the acknowledgment of its sins and transgressions, it is a barrier against offending God in the future, and a means by which we are assisted in approaching God in sincerity of heart and in humility. That we are commanded to confess and assured that, by so doing, we shall obtain mercy, read the following texts :

Confess your faults one to another, and pray for one another that ye may be healed. The effectual fervent prayers of the righteous availeth much.—James, v, 16.

And many that believed came and confessed, and showed their deeds.—Acts xix, 18.

And were baptised of him in Jordan, confessing their sins. Matthew iii, 6.

Numbers v, 6, 7, 8; Leviticus xii, 15.

He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy.—Proverbs xxviii, 13.

Shall make restitution and satisfaction for sin.—Job xx, 18.

If we confess our sins, forgive us and cleanse us from all sin.—John i, 7, 9.

Hiding and confessing sins.—Leviticus xii, 15; Psalm xxxii, 35.

Be not ashamed to say the truth for the sake of thy soul; for there is a shame that bringeth sin, and a shame that bringeth glory and grace.—Ecclesiasticus vi, 24, 31. How hide unless not confess, for God knows all things?

Many who believed confessed, and burned their body as the apostles required.—Acts xix.

With the mouth confession, etc., unto salvation.—Romans x, 10.

Nothing hid but shall be made known.—Matthew x, 26.

Lest his deeds should be reformed, etc., that his deeds may be made manifest.—John iii, xx, 21.

And he confessed (to the priests).—John i, 20.

Him will I confess before my Father.—Revelations iii, 5. Why confess? did not the Father know? Yes. By the absolutions of Christ's Church he will be absolved and confessed before the Father as one of Christ's children.

To receive the penance from your Spiritual Fathers.—Hebrews xii, 8, 9. To confess to God is to confess to a priest. [See *Numbers*, v, 8] Even to a priest; therefore you can not confess to God without confessing to a priest.

Whosoever sins ye remit they are remitted unto them; and whosoever sins ye retain they are retained.—John xx, 23.

Verily I say unto you, whatsoever ye shall bind on earth shall be bound in Heaven; and whatsoever ye shall loose on earth shall be loosed in Heaven.—Matthew xviii, 18.

Proof of Power.

For whether it is easier to say, Thy sins be forgiven thee, or to say, Arise and walk.

Power to forgive sins.—Mark ii, 5, 9, 10, 11, 12.

The works that I do he shall do also.—John xiv, 12. Christ forgave sins, consequently his successors.

To whom ye forgave anything I forgive also; for if I forgave anything to whom I forgave it, forgave I it in the person of Christ.—2 Corinthians ii, 10. Also see "*Head of Church.*"

Numbers v, 6, 7, 8, on Confession; consequently power of old.

And with the mouth confession is made unto salvation.—Romans x, 10.

Penance has three parts: Contrition of heart, confession of mouth, satisfaction in works.

Proof of Power exercised.

Pray over him, etc.; sins shall be forgiven.

Whatever ye do in the name of the Father, and of the Son, and of the Holy Ghost.—James v, 14, 15.

And they glorified God who had given such power unto men.—Matthew ix, 2 to 9.

As far as the east from the west, so far he has removed our transgressions.—Psalm ciii, 12.

He will cast all our sins into the depths of the sea.—Micah vii, 19.

SACRAMENT OF EXTREME UNCTION.

This Sacrament consoles the dying member of Christ's Church, and, should he survive, prepares him to live a happier and better life. It also prepares him to leave all in this world to fill his future lot in the eternity which awaits him, according to the will of God. Assured that, with the

proper dispositions required, his sins, by the administering of this sacrament, are forgiven him, what consolation at the dying hour! I refer you to the following texts :

Is any sick among you? let him call for the elders [priests or prelates] of the Church, and let them pray over him, anointing him with oil in the name of the Lord.

And the prayer of faith shall save the sick man, and the Lord shall raise him up, and if he hath committed sins they shall be forgiven him.—St. James v, 14, 15.

For in that she hath poured ointment on my body, she did it for my burial.—Matthew xxvi, 10, 11, 12, 13.

And anointed with oil many that were sick, and healed them.—Mark vi, 13.

INVOCATION OF SAINTS.

It is good, and that we are permitted, to invoke the prayers and intercession of the saints, and as we believe, as our creed says, in the communion of saints, we have the benefit of their praying for us, because they are more worthy than we are and nearer to God having and “persevered to the end,” gained Heaven. They also are anxious for us to persevere, and with them, glorify God forever. The following texts sustain this :

Let thy anger cease, etc. Remember Abraham, Isaac and Israel thy servant.—Exodus xxxii, 12, 13.

Solomon's kingdom would have been given to his servant but for David [then dead].—1 Kings xi. 11, 12.

Abias obtained that his son Asa reigned in Jerusalem, on account of David [then dead].—1 Kings xv, 4.

Jerusalem saved for David's sake [then dead];—2 Kings xix, 32; xx, 6.

David died.—1 Kings ii, 10.

If Moses and Samuel [then dead] shall stand before, etc., my soul is not towards this people.—Jeremiah xv, 1.

[To Noe, Dan and Job]. They shall deliver neither son and daughter, etc.—Ezekiel xiv, 17.

Eliphaz said to Job: Call now, if there be any that will answer thee, and turn to some of the saints [then dead].

Onias high priest, Jeremiah the prophet, [after death] interceding to God for the people of Israel.—2 Maccabees xv, 12, 13.

I stood between the Lord and you.—Deuteronomy v, 5.

Job shall pray for you; him will I accept.—Job xlii, 7.

And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame.

Then he said, I pray thee, therefore, Father, that thou wouldst send him to my father's house.—Luke xvi, 22 to 31.

Job xlii; Matthew xiii; Zacariah i, 12, 14.

I am Raphael, one of the seven holy angels who present the prayers of the saints, and which go in and out before the glory of the Holy One.—Tobias xii, 15.

And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angels' hands.—Revelations viii, 3, 4, 5.

Golden vials full of odors, which are the prayers of saints.—Revelations v, 8. See "*Guardian Angel*."

Avenge our blood on them that dwell on earth.—Revelations vi, 9, 10.

Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in the forehead.—Revelations xvii, 3.

1 Kings ii, 11, 12; xv, 4; 2 Kings xix, 32; xx, 6; Jeremiah xv, 1; Ezekiel xiv, 17.

After his death, etc., guard the king his end.—Ecclesiasticus xlvi, 20.

Job v, 1; 2 Maccabees xv, 12, 13; Daniel x, 21, xii, 1; Rev. v, 8; Deuteronomy v, 5; Job xlii, 7.

Christ mediator of God and man.—1 Timothy ii, 5.

Power of saints after death.—Revelations ii, 26.

Some saints in life have known the secrets of others.—1 Samuel ix, 19; 2 Kings v, 26; vi, 12.

Peter knew the heart of all.—Acts v, 4.

Devil accuses our brethren night and day. Revelations xii, 10; Luke xvi, 23; Genesis xxxii, 26; xlvi, 16.

The rich man and Abraham.—Luke xvi, 29. Abraham knew Moses and the prophets, and still they were born after Abraham's death.

Letter sent from Elias after he was dead.—2 Chronicles xxi, 12. See Protestant Encyclopedia, Jews praying for the dead.

Indulgences through the prayers of others. Job xlii, 8; Numbers xiv, 20; 2 Kings *alias* Samuel xii, 24.

Indulgence is a relief, or forgiveness of punishments due in life for sin, after God has forgiven the impiety of the sin, and is not a forgiveness of the sin itself. If the sin was not forgiven previous, there would be no need of Indulgence. Consequently no man can obtain indulgence to sin, but relief from doing the penance due for sin already committed, and for that imposed in confession.

PRIVATE INTERPRETATION.

All men know and see how each differs in his interpretation of the Scriptures—scarcely two alike. How many sects have filled the different nations of the earth, with new ones continually organizing, shows the fallacy of each one endeavoring to take the word of God, the Bible, and interpret it according to his own views, as a guide to Heaven. To show the folly of this, and the proper course to pursue, I give the following texts :

We have also a more sure word of prophecy, whereunto ye do well that ye take heed as unto a light that shineth in a dark place until day dawn, and the day star arise in your hearts.

Knowing this first, that no prophecy of the Scripture is of *any private interpretation*.

For the prophecy came not in old times by the will of man, but holy men of God spake as they were moved by the Holy Ghost.—2 Peter i, 19, 20, 21.

As also in all his Epistles, speaking in them of these things: in which are some things hard to be understood, which they that are unlearned and unstable wrest as they do also the other Scriptures unto their own destruction.—2 Peter iii, 16, 27, 18.

And the man that will do presumptuously, and will not hearken unto the priests that standeth to minister there before the Lord thy God, or unto the judge, even that man shall die, etc.—Deuteronomy xvii, 12.

Shall be chief expounder.—2 Chronicles xix.

For the priest's lips should keep knowledge and they should seek the law at his mouth, for he is the messenger of the Lord of Hosts.—Malachi ii, 7.

And Philip ran thither to him, and heard him read the prophet Esais, and said: Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.—Acts viii, 30, 31.

Ezekiel xliv, 23, 24. Priests to decide all judgments. Teach all nations; preach the Gospel to every creature. [Not print the Bible and give to every creature. How many hundred years before every creature could have the Bible? and how do you prove your Bible to be the correct inspiration as handed down from God?] Cursed is the man that trusteth in man.

Ye have been taught.—2 Thessalonians ii, 14. Which shows they did not interpret only as taught.

Every man is a liar.—Psalm clii, 2. Those who interpret for themselves.

Arms which Christ gives his teachers of the gospel.—Matthew v, 43, 44, 45.

Seek thou a faithful guide; narrow is the way and few find.—Tobias v.

Ever learning and never able to come to the knowledge of the truth.—2 Timothy iii, 5, 6, 7, 8.

Ordered to read and expound the Scripture; (xvii) under pain of death have recourse to the pastors.—Deuteronomy xxxi.

What Christ told his disciples they did not comprehend.—Luke xviii, 34. [How then do you Protestants comprehend more than they?]

Acts ii, 9. Sixteen different nations and languages represented here. [Where are these nations of Protestants now?] Refer, also, to "*Head of the Church,*" and *Church cannot Err.*"

John viii, 6. Christ wrote only on one occasion.

Child of the devil, wilt thou not cease to pervert the right ways of the Lord? Thou shalt be blind; and immediately there fell on him a darkness.—Acts xiii, 10, 11.

How shall they hear without a preacher, and how preach except they be sent.—Romans x, 14, 15.

Gospel is hid to them that are lost.—2 Corinthians iv, 3.

One had to interpret.—Nehemiah viii, 13.

Even they could not hear the priest.—Leviticus xvi; Luke i.

Are all teachers?—1 Corinthians xii, 29.

1 Corinthians ii, 13, 14, 15. None interpret but the apostles and successors; not every one.

But I suffer not a woman to teach, but to be in silence.—1 Timothy ii, 12.

Opened their understanding of the Scripture.—Luke xxiv, 45.

TRADITIONS.

All teachings of Christ's Church might be considered by tradition previous to the Bible being printed, and many things not written in the Bible are kept by tradition. That we are commanded to these truths received by tradition as sacred as any other truths, the following texts of Scripture will show :

Therefore, brethren, stand fast and hold the traditions which ye have been taught, whether by word or our Epistle.—2 Thessalonians ii, 15.

Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly and not after the traditions which he received of us.—2 Thessalonians iii, 6.

Now I praise you, brethren, that you remember me in all things, and keep the ordinances (traditions) as I delivered them to you.—1 Corinthians xi, 2.

And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others, also.—2 Timothy ii, 2.

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book.—John xx, 30.

John xxi, 25. World wouldn't contain the books, if all Jesus did was written.

Colossians ii, 8; 2 Timothy ii, 2; iii, 14.

Isaiah lix, 21. Teachers of the Church against error.

Matthew xliii, 24; ix, 35; Mark i, 14. Gospel preached before Scripture written; consequently that gospel was a tradition; the forms of Church service were before the gospel was written, and that was tradition.

Hold fast.—2 Timothy vi, 20; 2 Timothy i, 13.

Not as the word of men.—1 Thessalonians ii, 13.

Not written with ink; fleshly table of the heart.—2 Corinthians iii, 13.

Christ kept the feast of dedication [John x, 22]; mentioned in 2 Macchabees, iv, 58, though Protestants condemn this book.

What I tell you in darkness, that speak you in light; and what ye hear in the ear, that preach ye upon the house tops.—Matthew x, 27.

Ye have obeyed from your heart that *form* of doctrine which was delivered you.—Romans vi, 17.

In these days God hath spoken [not written] to us by His Son.—Hebrews i, 2.

1 Timothy iv, 1; 2 Timothy iii, 1; 2 Peter ii, 1; 3 John xiii, 14.

FAITH—HOW IT COMETH.

Faith, in the Protestant view, is merely an opinion as to the way they choose to think. There is *One Faith*, no more, no less; it comes by hearing, and hearing the word of God. Without this one faith it is impossible to please God, and with it you may remove mountains; and if you possess it you cannot permit others to be saved in another way, that is, without it. If you do, you have doubt, and believe that it is possible to please God, though a man have it not, which is contrary to the word of God. See the following texts :

Now faith is the substance of things hoped for; the evidence of things not seen.—Hebrews xi, 1.

So then faith cometh by hearing, and hearing by the word of God.—Romans x, 17.

That ye should earnestly contend for the faith which was once delivered unto the Saints.—Judea i, 3.

Examine yourselves whether ye be in the faith; prove yourselves.—2 Corinthians xiii, 5.

Watch ye; stand fast in the faith; *quit* you like men; be strong.—1 Corinthians xvi, 13. Quit your heresies.

Prove all things; hold fast that which is good.—1 Thessalonians v, 21.

But though we, or an angel from Heaven, preach any other gospel unto you, let him be accursed.

As we said before, so say I now again: If any man preach any other gospel unto you than that ye have received, let him be accursed.—Gallatians i, 8, 9.

If he continue in the faith grounded and settled, and be not moved away from the hope of the gospel which ye have heard, and which was preached to every creature which is under Heaven, whereof I Paul am made a minister.—Colossians i, 20 to 24.

That your faith is spoken of throughout the whole world [which is at Rome].—Romans i, 8. [Written to Romans].

Matthew xxiii, 13, 14, 15.

Without the faith it is impossible to please God.—Hebrews ix, 6.

If any man will come after me, let him deny himself, take up his cross daily and follow me.—Luke ix, 23.

Kept the faith.—2 Timothy iv, 7, 8.

Though your faith be strong enough to move mountains, without charity it availeth nothing.—1 Corinthians xiii, 2.

Receive not the grace of God in vain; faith without charity, love for your neighbor.

And called you unto his admirable light [the light of faith].—1 Peter ii, 9.

Just man lives by faith.—Hebrews xi, 33.

Through covetousness have erred from the faith, and entangled in many sorrows.—1 Timothy vi, 10.

For obedience to the faith among all nations.—Romans i, 5.

“*True Faith*,” Heading of King James’ Bible, 1769.

“He warneth not to believe all teachers who boast of the Spirit, but to try them by the rules of the Catholic Faith.” A, Protestant Bible; also Lunenburg Mass, 1829; also the Epistles are headed *Catholic*, twenty-second edition, printed by American Bible Society; also 1849.

If our gospel is hid, it is to them that are lost.—2 Corinthians iv, 3.

If there is a doubt there can be no faith. (Hebrews xii, 2) Jesus is the author and finisher of our faith.

But I have prayed for thee that thy faith fail not.—Luke xxii, 31, 32.

FALSE DOCTRINES.

It is necessary we should avoid all false doctrines—to give them no countenance. We should search for the true doctrines which Christ has left, as he has warned us that many should come in His name and lead many astray; that the devil

“goeth about like a roaring lion seeking whom he may devour.” We therefore should take warning by the following texts :

Some indeed preach Christ, even of envy and strife, and some, also, of good will.

The one preach Christ of contention, not sincerely supposing to add to my bonds.--Phillippians i, 15, 16, 17.

See *Gallatians* i, 89.

O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings and oppositions of Science, falsely so called, which some professing have erred concerning the faith.--1 Timothy vi. 20, 21.

A man that is an heretic after the first and second admonition, reject.--Titus iii, 10.

Professing themselves to be wise, became fools.--Romans 22.

And no marvel, for Satan himself is transformed into an angel of light.

Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, etc.--2 Corinthians xi, 14, 15.

Gospel is hid to them that are lost.--2 Corinthians iv, 3.

And for this cause God shall send them strong delusion that they should believe a lie.--2 Thessalonians ii, 11.

And the Lord said unto him: Wherewith? And he said: I will go forth, and I will be a living spirit in the mouth of all his prophets; and he said: Thou shalt persuade him and prevail also; go forth and do so.--1 Kings xxii, 22.

Saying: Go unto this people and say: Hearing ye shall hear and not understand, and seeing ye shall see and not perceive.

For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed: lest they should see with their eyes, and hear with their ears, and understand with their hearts, and should be converted and I should heal them.--Acts xxviii, 26, 27.

1 Corinthians i, 10; 2 Timothy iv, 3, 4.

1 Corinthians xiv, 33, 34, 35. Women not to speak in the Church. Let her ask her husband at home.

Be no more tossed about by every wind of doctrine.—Ephesians iv, 14. [Look at their steeples and see which way the wind blows—the sign of their doctrine].

The veil on the Scriptures.—2 Corinthians iii, 13 to 17.

Persecute, thinking they do God a service.—John xvi, 2.

If possible would deceive the Elect.—Mark xiii, 22.

Woe unto you, Scribes and Pharisees and hypocrites, for ye compass sea and land to make one proselyte: and when he is made ye make him two-fold more the child of Hell than yourselves.—Mark xxiii, 13, 14, 15, 16.

In his own name him will ye receive.—John v, 43.

Darkness, and their table a snare.—Romans xi, 8, 9, 10.

Cursed is man that trusteth in man.—Jeremiah xvii, 5.

I have not sent these prophets, yet they ran.—Jeremiah xxiii, 21, 25, 26, 27, 32.

He that stands, let him take heed lest he fall.

Also grace to resist.—1 Corinthians x, 12, 13.

False prophets, lying teachers who bring in sects of perdition.—2 Peter ii.

Titus iii, 10; 1 Timothy iv; Titus iii, 11; 1 Timothy iv, 2; Romans xi, 19, 20, 24; Acts xiii, 10, 11. Branches cut off, etc. Blindness of self-interpreters.

As your fathers did so do ye.—Acts vii, 51.

Depart from us, we desire not your company.—Job xxi, 14.

Stiff neck, suddenly destroyed.—Proverbs xxix, 1.

A hard heart shall fare evil.—Ecclesiasticus iii, 27.

Sin wilfully after.—Hebrews x, 26, 27.

Then turn back from.—2 Peter ii, 21.

Neither bid him [a heretic] God speed.—2 John x, 11.

Avoid them which cause divisions.—Romans xvi, 17, 18.

I pray in secret, not in the synagogues.—Matthew vi, 5, 6.

Wo to that man by whom scandal cometh.—Matth. xviii, 7.

John xviii, 6. Christ wrote only once; consequently did not appreciate writing the Bible for every man.

Provide neither gold nor silver.—Matthew x, 10.

Ever learning, and never able to come to the knowledge of the truth.—2 Timothy iii, 5, 6, 7, 8.

Refer to "*Head of the Church.*" "*Church cannot Err,*" "*Apostolicity.*"

Ye are forgers of lies. O that ye would altogether hold your peace.--Job xiii, 45.

O that God would speak and open his lips again.--Job xi, 2, 3, 4, 5.

Ye shall in no wise believe this, though a man declare it unto you.--Acts xiii, 41.

Jesus I know, Paul I know, but who are ye?--Acts xix, 15.

The faith. Desiring the Lord Jesus.--Judea iii, 9, 10.

PURGATORY.

Purgatory is a place in which none can enter who is in a state of mortal sin, it is a place where penance due in this life for having offended God has not been done to satisfy the justice of God; it is a place which has no connection with any soul that is damned; where none but those whose sins are not forgiven by God previous to death; it is known as Paradise, where the repentant thief on the cross accompanied Our Saviour; "to-day thou shalt be with me in Paradise."

And no man hath ascended up to Heaven but he that come down from Heaven, even the Son of Man which is in Heaven.--John iii, 13.

No man hath seen God at any time.--John i, 18.

That at the name of Jesus every knee should bow of things in Heaven, and things in earth, and things under the earth.--Phillippians ii, 10.

For great is thy mercy towards me, and thou hast delivered my soul from the lowest hell.--Psalm lxxxvi, 13.

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh but quickened by the spirit.

By which, also, he went and preached unto the spirits in prison.--1 Peter iii, 18, 19.

See verse 20.

Acts ii, 24, 27 to 36.

For David is not ascended unto the heavens, but he saith himself: The Lord said unto my Lord, Sit thou on my right hand until I make thy foes thy footstool.--Psalm xvi, 10.

Every man's work shall be made manifest, for the day shall declare it because it shall be revealed by fire, and the fire shall try every man's works of what sort it is, etc.

If any man's works shall be burned he shall suffer loss, but he himself shall be saved yet so as by fire.--1 Corinthians iii, 13, 15.

Sin against the Holy Ghost. --Matthew xii, 31, 32, 36.

Romans ii, 6; Genesis xxxvii, 35.

Few stripes and many stripes.--Luke xii, 47, 58, 59.

Or maketh a lie.--Revelations xxi, 27. [Few, then, would enter Heaven among Protestants.]

To be brought forth to light.--Micah vii, 7, 8 9. In purgatory.

All not punished alike.--Luke xii, 47.

Zacharias ix, 11; Matthew v, 25, 26. Prisoners out of the pit where in there is no water.

Punishment laid on them forty years, and on their children.--Numbers xiv, 20, 22, 23, 32, 33.

David's sin.--1 Samuel xii, 13, 14, 18.

Remember Abraham, Isaac, and Israel, thy servants.--Exodus 32, 12, 13.

Ephesians iv, 8, 9; Matthew x, 28.

Render to every man according to his work.--Romans xi, 6.

2 Kings, alias Samuel xii, 14. Regard to temporal punishment, the sin being already forgiven: a proper indulgence. where is the Paradise of Adam and Eve? To-day thou shalt be with me in Paradise. By which he also preached to the spirits.

Prison, and the servant is free.--Job iii, 18, 19.

Third Heaven Paradise.--2 Corinthians xii, 24.

Enoch translated.--[Where to? where is it now?]

Enoch walked with God, and he was not: for God took him.--Genesis v, 24.

To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house.—Isaiah xlii, 7.

Beams (great sins); motes (small sins).—Matthew xvii, 3.

Amen, amen, I say unto thee: thou shalt not go from thence till thou pay the last farthing.—Matthew v, 25, 26.

Apostles creed descended into Hell.

In Heaven, on earth, under the Earth, blessing and honor.—Revelations v, 13. (These are not the damned.)

Be at agreement with thy adversary, [adversary justice of God,] lest he deliver thee to the judge, [God is judge].—Matthew v, 25.

Not be forgiven till ye die.—Isaiah xxii, 14. Christ never condemned the Jews for praying for their dead, which they did.

Purged by the spirit of burning.—Isaiah iv, 4.

Purify sons of Levi as gold.—Malachi iii, 3.

Make to yourselves frilads of the mammon [riches in gifts to the poor, and for the souls in purgatory] of iniquity; when ye shall fail, they may receive you into everlasting dwellings.—Luke xvi, 9.

The night of death cometh; no man can work.—John ii, 4. (You cannot save yourself but by communion of saints.)

Sorrow into Hell.—Genesis xlii, 3.

Descended into lower parts of earth.—Ephesians iv, 9.

All these, etc., receive not his promise.—Hebrews ix, 39, 40.

PRAYERS FOR THE DEAD.

“Prayers for the dead” are something which Protestants were never taught to understand, and a few only are aware that the Jews always believed and practiced it previous to Christ’s coming, and ever since; and if the dead needed prayers in the past, do they not need them now as much as ever? It

always was and always will be the doctrine of the holy Catholic Church; and its proved necessary and beneficial by the following texts:

For if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead.

And also in that he perceived that there was great favor laid up for those that did godly; it was a holy and good thought, whereupon he made reconciliation for the dead that they might be delivered from sin.—2 Maccab. xii, 42 to end of chapter.

A gift hath grace in the sight of every man living, and for the dead detain it not.—Eccles. vii, 33.

Luke xvi, 23 to 31.

The Lord grant unto him that he may find mercy of the Lord in that day.—2 Timothy i, 16 and 18.

[Onesiphorous prayed for by St. Paul.]

Else what shall they do which are baptised for the dead? If the dead rise not at all, why are they then baptised for the dead?—1 Corinth. xv, 29.

POPE NOT ANTICHRIST.

The Protestants of the past have endeavored in many blind ways to prove that the Pope was Antichrist; but they never could agree upon which of the Popes—some saying it was one and some another; but it is easily proved that Antichrist has not yet come and that any one of the Popes could not be Antichrist, as no Pope ever blasphemed the name of God and his saints or made fire come down from Heaven, nor reigned in the city of Jerusalem where Antichrist is to reign; which facts I prove by the following texts:

Wars, famine, pestilence, earthquakes, false prophets, tribulation, such as hath never been, nor shall be, and all this before that abomination of desolation; and the gospel

shall be preached in the whole world before the Antichrist, and consummation come.—Matt. xxiv. [But the gospel has not been preached as yet.]

Rev. xiii, 6, 7. It must be a Protestant who will do this dishonor and blaspheme the angels and saints and them that dwell in heaven, as Catholics respect them.

The Beast which thou sawest was and is not.—Rev. xvii, 7. [But mind, the Pope was at that very time.]

Matt. xxiv. Christ speaks of the temple of Jerusalem, and then of the abomination standing in the Holy Place (temple.)

Their bodies shall lie in the great city where the Lord was crucified.—Rev. xi, 5. [The Lord was not crucified in Rome; consequently the antichrist can not be there.]

Rev. xi, xii, xiii, xvii.

Who confess not that Jesus Christ is come in the flesh.—John ii, 7. (9 verse.) This is a deceiver and an antichrist.

And I will give power unto my two witnesses, and they shall prophesy a thousand, two hundred and three-score days (1260 days) clothed in sackcloth.—Rev. xi, 3, 8. [The city of Jerusalem, and the temple, is to be the seat of Antichrist, and his reign will be 1260 days.]

See "Poor Man's Catechism," page 61.

Rev. xiii and xvii; Matt. xxiv; Phillip. iv, 3.

He shall exalt himself and magnify himself above every God.

Nor regard any God, for he shall magnify himself above all.—Dan. xi, 36, 37.

And from the time the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days. Blessed is he that waiteth and cometh to 1335 day.—Dan. xii, 11. [Sacrifice taken away from the temple of Jerusalem by Antichrist in the last days of this world.]

2 Thess. ii, iv.

Blaspheme God, Heaven, etc.—Rev. xiii, 6.

Sin to use a sword against Antichrist.—Rev. xiii. 10. Maketh fire come down from Heaven on earth in the sight of man (13). None might buy without the mark in his right hand, and causeth all to receive the mark, great and small. (16 and 17). Number of the Beast 666 (18).

The mark of Christ's chosen people is in their foreheads.—Rev. 14, 1.

A grievous sore upon them who had the mark of the Beast.—Rev. xvi, 2.

And sealed with a cross.—2 Corinth. i, 21, 22.

He is Antichrist that denieth the Father and the Son.—1 John ii, 22.

V O W S .

Many have and do consecrate themselves to the service of Almighty God with vows, thereby entering wholly and undivided in their minds. This is proved to be acceptable, proper and good by the following scriptural authorities.

If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond, he shall not break his bond; he shall do according to all that proceedeth out of his mouth.—Numbers xxx, in full.

When thou vowest a vow unto God, defer not to pay it—Eccles. v, 4, 5.

Having shorn his head, for he had a vow.—Acts xviii, 18.

Four men; a vow on them, etc.—Acts xxi, 23, 24.

Let not a widow be taken into the number, etc.—1 Tim. v, 9, 10. Young widows refuse. (11).

CELIBACY.

Celibacy is a life free from outside worldly cares by which those who enter into it can fill a more devoted and prayerful life, fully embracing the cause of Christ, with nothing to restrain them from giving their whole being and all their acts to the service of God. They are at all times ready to lay their lives down in the service of God. The following texts prove that it is acceptable to God and He promises great rewards in return:

And there be eunuchs which have made themselves eunuchs for the Kingdom of Heaven's sake. He that is able to receive it, let him receive it.

And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred fold, and shall inherit everlasting life.—Matt. xix, 12, 29.

1 Corinth. vii, 32, 33, 34, 37. Mark x, 29, 30 is similar to Matthew xix, 29; see this page.

144,000 virgins: these are they which followeth the Lamb whithersoever he goes. (4) Not defiled with women.—Rev. xiv, 3, 4, 5.

Description of a priest.—Heb. vii, 3; Eccies. xlv, 20 to 23.

Romans xvi. [See saints, male and female.] Wisdom of Solomon.—Romans iii, 13, 14; also ch. iv.

Thou shalt not take thee a wife, nor have sons and daughters in this place.—Jer. xvi. 2.

How he may please his wife.—1 Cor. xvii, 32, 33, 34.

FALSE DOCTRINES.

Christ has said, "Pray without ceasing, pray lest you enter into temptation," and without prayer we cannot be good or save our souls. With prayer we can overcome all things; and without it man has but little to live for. God in his goodness will hear the greatest sinner's prayer for assistance to overcome sin, when the sinner is truly sincere and earnest, and He has promised answer to prayer.

Sit in Moses' seat; therefore do as they bid you.—Mat. xxiii, 3. Bind heavy burdens on men's shoulders, etc. (4). Shut up the Kingdom of Heaven; neither enter nor suffer others to enter, (13). Make long prayers; shall receive greater damnation, (14). To make one proselyte, sea and land, etc., (15). Ye blind guides, (16). Gift on the altar, (19). Ye reject judgment, mercy and faith, (23). Strain at a gnat [small sin]; swallow a camel, [large sin] (24). Ye

are full of extortion, (25). Full of hypocrisy and iniquity, (28). Wherefore, behold I send unto you prophets and wise men, and scribes, [instead of the Bible] and ye shall scourge, crucify and persecute from city to city, (34).

Take heed that no man [Martin Luther] deceive you.—Matt. xxiv, 4. For many shall come in my name and deceive many, (5). Ye shall be hated of all nations, (9). Many false prophets shall deceive, (11). Many [Christians] shall wax cold, (12). Gospel shall be preached in all the world, (14). [Not read, but preached.] If it were possible, [but it is not] would deceive the very Elect, (24).

These be they who separated themselves, etc., having not the spirit.—Jud. 19. On some have compassion, and save, (22 and 23).

Rev, i, 11. Christ, when he desired anything written, will command it, and tell to whom written.

G U A R D I A N A N G E L S .

That the angels are our best friends, and that we should hesitate when committing sin, knowing they are watching our actions, and have regard for our salvation, continually wishing and assisting us by good thoughts, and rejoicing over the salvation of souls, the Scriptures affirm :

Take heed that ye despise not one of these little ones, for I say unto you, that in Heaven their angels do always behold the face of my Father which is in Heaven.—Matt. xviii, 10.

Hos. xii, 4; Gen. xlviii, 15. Dan. x, 21, helped by Angel Michael; Dan. xii, 1; Rev. viii, 2, golden censor; Exod. xxxii, 12, 13; Luke xv, 7, 10, Joy in Heaven; sinner doing penance

I will make them adore before thy feet.—Rev. viii, 9.

From Heaven the voice of the Boy.—Gen. xxi, 17. Lay not hands on the Boy.—Matt. xxii, 12.

Zach. i, 12; angel, (13).

Angel offered the prayers to the Lord.—Tob. xii, 12.

Worship of angels, and the ground where the angels stood.—Joshua v, 14, 15.

1 Kings xviii, 7; 2 Kings ii, 15.

Honor to whom honor is due.—Romans xiii, 7, 8.

Rev. xix, 10; xxii, 8, 9.

St. John did not commit sin, but the angel had respect for St. John, who had leaned on the breast of our Saviour, (John xxi; 20); for he was a virgin, a priest, apostle, prophet, evangelist, and loved by our Saviour; consequently the angel said: "I am thy fellow servant." [Why should he bow to the angel? St. John could not sin.]

Acts xii, 11. Peter delivered by his angel from prison. Angel smote Herod. (23). Also chap. xi, 13.

Angel spake to Philip.—Acts viii, 26. Angel stood by me, and lo, God hath given thee all that sail with thee, (ch. xxvii, 23).

There shall be joy in Heaven before the angels, etc.—Luke xv, 7, 10.

For he shall give his angels charge over thee, etc.—Psalm xci, 10, 11, 12.

Exod. xxiii, 20, 23.

LOST BOOKS OF THE BIBLE.

How can any one take the Bible for their guide when a great part of the same is lost? No one who does so can tell but the part lost may be the most important, for they know not what they contained. I refer the inquiring reader to the following list mentioned in the Scriptures :

Num. xxi, 14; Joshua x, 13; 1 Sam. x, 25; 1 Kings iv, 32; 1 Chron. xxiv, 29; 2 Chron. ix, 29; zii, 15; xiii, 22; zx, 34; xxxiii, 18, 19; 1 Corinth. v, 9; Collos. iv, 16; John xx, 25; Matt. xxvii, 9; ii, 23.

PROMISED ANSWER OF PRAYER.

Matt. xxiii, 19; xvii, 20, 21.

Greater works shall ye do.—John xiv, 12, 13, 14.

Therefore I say unto you: What things soever ye desire when you pray, believe that ye receive them, and ye shall have them.—Mark xi, 23, 24.

Be careful for nothing but in everything by prayers, supplication, etc.—Philip iv, 6.
Romans viii, 26. Holy Spirit makes intercession for us.

KEEPING FRIDAY AND FESTIVALS.

That you abstain from things sacrificed to idols, and from blood and things strangled.—Acts xv, 29. [Where did Adam and Eve put the fatal apple? God forbid, consequently commanded to abstain.]

Food taken with unwashed hands.—Matt. xv, 11. [Not the food itself, but disobedience.]

Let no man judge you, therefore, in meat, or in drink, or in respect to a festival day, or of the new moon, or of the Sabbath.—Collos. ii, 16.

Levit. ix, 4. Jeremiah praised the Rechabite for abstaining from wine, because Jonadab had forbidden it. We abstain because the Church commands, and in respect to the suffering of Christ.

He that eateth not to the Lord [for his sake] he eateth not, and [in so doing] giveth God thanks.—Rom xiv, 6.

From flesh with blood.—Gen. ix, 4.

From leavened bread seven days.—Exod. xii, 15.

Levit. zi, 43; vii, 26; Numbers vi, 2, 3; Judges xiii, 7; 2 Maccab. vi, 18, 30. Die before eating.

Dan. ix, 3; Luke ii, 13; Acts xiii, 2; 2 Corinth. xi, 27; Acts xiv, 22; and the example of Christ 40 days without bread or water; 1 Kings vii, 7; Jonas iii; Joel ix and x; Judith iv, 12; Chron. xx, they shall fast; Exod. viii, 23. Except by prayer and fasting.—Mark ix, 28; Fast in secret, and God will repay.—Matt. vi, 17; 2 Corinth. vi, 4; Matt. ix, 15; Joel ii, 21; 2 Exod. i, 4, 11; Luke vi, 48.

RELICS.

Acts xix, 12. Handkerchiefs from Paul's body were brought, and cured diseases, and evil spirits departed out of them.

Honor and glory to every one that worketh good.—Rom. ii, 10.

Kings xii, 21. Dead man raised to life by touching the bones of Eliseus.

His sepulchre shall be glorious.—Matt. ix, 20; woman touched the hem of Christ's garment, (21).

Adore at his footstool.—Psalm cxxxii, 7.

Acts v, 14, 14, 16. Shadow of St. Peter cures the sick.

2 Kings ii. 14. Smoting the waters with Elijah's mantle, by Elisha.

Chron. x, ii; Hebrews ix, 1. These passages prove the rod of Aaron, the table of the Covenant, and manna preserved 2,000 years.

Angel stirred the water by which many were healed.—John v, 2.

Jacob's well also a relic.

Fell before the ark.—Jos. vii, 6.

THE MOTHER OF GOD TO BE A VIRGIN.

Therefore Himself shall give you a sign: Behold a virgin shall conceive and bear a son, etc ; name Immanuel.—Isaiah vii, 14.

Ezek. xlv, 2. Mary the gate; therefore a virgin shall have no other children.

Luke i, 26 to 39.

NOTATIONS.

Unknown Tongue.—1 Corinth. xiv, 11, 14, 18, 23, 25, 27, 28; women keep silence, [34].

Holy Water.—Psalm li, 7; Numbers v, 17.

Sprinkle water.—Ezek. xxxvi, 25.

Every creature of God is good.—1 Tim. iv, 45.

Sprinkle with water.—Numbers viii, 7; also Exod. xix, 30, 34; Kings v, 40; washed several times and cured, [Jordan] Matt xix, 16 to 22; he went away sorrowful.

Receiving children into the Church.—Matt: xviii, 6, 25.

Confirmed.—Acts xv, 32; establish churches.—Acts xvi, 5; excommunication.—1 Tim. xix, 20.

Cast lots for the Twelfth Apostle.—Acts i, 26.

I am the Vine; withered branches cut off.—John xv.

Opened their understanding of scripture.—Luke xxiv, 45.

Woman, behold thy son; [and to John] behold thy mother, [consequently the mother of all good Christians.]—John xix; 26, 27.

They have no wine, etc. John ii, 3; and now bids you do his will [5].

Romans xv, 24; Paul going to Spain.

Went down into the pit [Hell] alive.—Numb. xvi, 33; 35 and other verses.

Christ tells Peter what death he should die.— John xxi, 18.

Parable relating to the Church founded on a rock.

Blessed when men shall hate you and shun your company.—Luke vi, 22.

No glory, save in the cross of our Lord Jesus Christ.—Galatians vi, 4.

They are the enemies of the cross of Christ.—Phillip. iii, 18.

Glory in Jesus and Him crucified. Gal. vi, 14.

Matt. xxiv, 30. Baptism.—Acts ii, 38; xx, 16. Baptism of water.—Ephesians xxv, xxvi; Hebrews x, 22.

Unless one be born again of water and the Holy Ghost, he can not enter into the Kingdom of God.—St. John iii, 5.

Live [to be supported] by the Gospel.—1 Corinth. ix, 7, 8, 9, 10, 11, 14.

Fill up those things that are wanting of the sufferings of Christ.—1 Collos. i, 24.

Matrimony.—Luke xvi, 18. He that marrieth her that is put away, committeth adultery.—1 Corinth. vii, 39.

Cardinal Virtues:—Prudence, Justice, Fortitude and Temperance.

Three Virtues:—Faith, Hope, Charity.

Twelve Fruits of the Holy Ghost, or of the Tree of Life:—Charity, Joy, Peace, Patience, Longanimity, Goodness, Bignity, Mildness, Fidelity, Modesty, Continencc, Chastity.

See Gal. v, and the Revelations, in the description of the New Jerusalem.

Children not baptised will endure the pain of loss—that is, will never see God.

Distinction of Sins:—Gnat and camel, mote and beam.

Matt. xxiii and Luke vi: mote and last farthing.

Wood, straw and stubble.—1 Cor. iii.

No thing defiled can enter Heaven. See Matthew v, 26; Rev. xxv, 27, as to those who die in mortal sins of beam and camel: Go ye cursed into eternal fire.

Seven Deadly Sins:—Pride, Covetousness, Lust, Anger, Gluttony, Envy, Sloth.

By this shall all men know that ye are my disciples, if ye love one another.

Charity envieth not; it seeks not its own.—John xiii, 35.

Sufferings of a Christian nought compared with the glory to come, that shall be revealed in us.—Rom. viii, 18.

Of the Lights:—And there were many lights.—Acts xx, 8.

Lights over against it.—Exod. xxv, 37; six branches, [35]

Light represents Faith. “All is finished”; man has no excuse to sin.

Error is false application of the truth.

Green Tree: innocent without sin; *Dry Tree:* deep in crimes and sins.—Luke xxiii, 31.

Set up an ensign [†] for all nations.—Isaiah xi, 12.

Acts xi, Peter’s vision: All men of whatsoever nation clean in the sight of God.

Deceit and Scandal.—Whose hatred is covered by deceit, his wickedness shall be shown before the whole congregation.—Proverbs xxvi, 26.

God is no respecter of persons or nations.—Acts x, 28. 34, 35, 36.

See, here is water; what doth hinder me to be baptised.—Acts viii, 36.

Confirmation:—As yet, were only baptised in the name of the Lord.—Acts viii, 15, 16, 17.

Paul desires to be at Jerusalem to keep there the day of Pentecost.—Acts xx, 16.

! *Virgins*.—Four daughters virgins.—Acts xxi, 9.

Paul says [Acts xxii, 1]: Men, brethren and *Fathers*. [Protestants call no man father.] The God of our fathers hath chosen thee, [14].

I write unto you, fathers, etc.—1 John ii, 13, 14.

-Seven Churches in Asia.—Rev. i, 1. [Where can you show any Protestant Churches in place of these.]

Enoch translated.—Eccles. xlv, 16.

Be zealous to prophesy, and forbid not to speak with tongues.—1 Corinth. xiv, 39; let one interpret, [27].

Cup of cold water in the name of a disciple.—Matt. x, 42.

Verily, there be some standing here.—Matt. xvi, 28.

You shall die in your sins.—John viii, 21, 24.

Bridleth not his tongue, his righteousness in vain.—James i, 26.

SEVEN SACRAMENTS.

Baptism, Holy Eucharist, Confirmation, Extreme Unction, Holy Order, Matrimony and Penance.

A sacrament is a visible sign of invisible grace. The grace of God is given through these sacraments.

Anointed us, and sealed us, and given us the pledge of His Spirit in our hearts.—2 Corinth. 1, 21, 22.

We are the sweet odor of Christ in all places.—2 Corinth. ii.

But the anointing, etc.; but as the same anointing teacheth you.—1 John ii, 27.

Lord's Prayer *correct*.—Luke xi, 1, 2, 3, 4; Lord's Prayer *incorrect*.—Matt. ix, 13.

ALMS COVER SINS, GOOD WORKS, ETC.

Through the good offices of charity to our neighbor in various ways, giving alms to the poor and religious instructions to the sinner, the Scriptures affirm, in these words: "He that converteth a sinner hideth or covereth a multitude of sins."

Prov. xvi, 6; Luke xi, 41; Matt. xxv, 34, 41. Calls the poor *lame*.—Luke xiv, 18, 14.

2 Corinth. ix, 6; Psalm cxii, 9; Tob. xii, 0; iv, 10; Eccles. iii, 30; Tim. vi, 17.

Reward due as a debt from God.—Rom. iv, 4.

Reward by Christ at the last day.—Rev. xxii, 12.

Judith viii, 5, xvi, 11, 28.

Laid the price of their houses at the apostles' feet for distribution.—Acts iv, 32, 33; 34.

Redeem your sins with alms deeds, and your iniquities by mercies to the poor.—2 Corinth viii, 10, 14.

Sins of payment to the laborer crieth for vengeance.

WORKS OF MERCY.

For I was hungry, etc.—Matt. xxv.

When thou seest one naked, clothe him and despise not thine own flesh.—Isaiah lviii, 7.

Good to all, especially those of the faith. Gal. vi, 10.

Pray for one another, that you may be saved.—James v.

Whomsoever shall err, convert him.—James v, 19, 20.

Weep with them that weep.—Rom. xii, 15; support the weakness of the infirm. [6].

Forgive and you shall be forgiven.—Luke vi.

He that hath mercy on the poor, lendeth to the Lord.—Prov. xix, 17.

It is more blessed to give than to receive.—Acts xx, 35.

If thine enemy hunger, give him bread to eat, and the Lord will reward you.—Prov. xxv, 21, 22.

Works of mercy approved by God.—Acts x, 2.

Distributing to the necessity of the saints.—Rom. xii, 13; condescend to men of low estate. Be not wise in your own conceit, [16].

I chastise my body, etc.; mortify the deeds of the flesh.—1 Corinth, ix, 27.

Be converted to me with all your heart, in fasting, in weeping and mourning.—Joel ii, 12.

Though I speak with tongues of men and angels, and have not charity, I am nothing.—1 Corinth. xiii, 1.

Can faith save him [without works] ?—James ii, 14.

Sackcloth and ashes commanded, in order to save the city.

HERESIES.

They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out that it might be made manifest that they are not all of us.—1 John ii, 19.

Uzziah struck with leprosy for taking the office of priesthood upon himself.—2 Chron. xxvi, 19.

No man taketh this honor upon himself but he that is called of God, as Aaron was.—Hebrews v: 4.

He that entereth not by the door is a thief and a robber.—John x, 1.

In sheep's clothing.—Matt. vii, 15.

Take heed no man deceive you, for many shall come in my name and deceive many.—Matt. xxiv, 4, 5.

Heresies, etc., and they who do such things shall not inherit the Kingdom of God.—Gallatians v, 20, 21.

ADVICE TO SELF-RIGHTEOUS PERSONS.

Thou shalt not bear false witness.—Rom. xiii, 9; why dost thou judge thy brother, or set at naught thy brother?—for we shall all stand before the judgment seat of Christ.—xiv, 10.

Happy is he that condemneth not himself in that he alloweth.—Romans xiv, 22.

Not many wise, mighty or noble are called.—1 Corinth. i, 26.

Let no man seek his own but another's wealth.—1 Corinth. x, 12.

He that saith he is in the light, and hateth his brother, is in darkness even until now.—1 John ii, 9.

God is no respecter of persons or nations.—Acts x, 28, 34, 35, 36.

He that hateth his brother is a murderer.—1 John iii, 15.

Believe not every spirit.—1 John iv, 1. He that loveth not knoweth not God, [8].

Forgive, and you shall be forgiven.—Luke vi.

Throwing off honoring the parent, and overwise.—Rev. xxx, 11, 12.

IMAGES.

Serpent of brass approved by Christ.—Num. xxi, 8, 9, John iii, 14.

Danced before the ark.—2 Sam. vi, 16.

Exod. xxv, 18; xxxvii, 38; 1 Chron. xxviii, 2; Heb. ix, 2.

Graven images on the walls of the temple; kneeled before them and adored.—2 Chron. iii, 7.

And without images.—Hosea iii, 4.

Numbers xv, 37; Matt. xxiii, 5; Deut. vi, 9.

At the name of Jesus every knee shall bow.—Phil. ii, 9.

Fell before the ark.—Jos. vii, 6.

Isaiah vi, 1. God appeared as a man to his prophets.—Dan. vii, 9.

Handkerchiefs from Saul's body.

PROOF OF BOOK OF MACCABEES.

Feast.—John xii, 12, 13.

They strewed palm and branches, and purified the temple.—Maccab. x, 1 to 10.

Matt. xxi, 8 12; Mark xi, 8, 15; Luke xix, 38, 45.

Palms in their hands.—Rev. vii, 9.

NOTES ON THE REFORMATION.

Martin Luther, first founder, born November, 1483; established reformation, 1517.

John Calvin, born July 10, 1500; killed those he could not convert.

John Wesley, founder of Methodism, born June 17, 1703; founded Methodist doctrine 1729.

George Whitfield, born December 16, 1714.

First Liturgy of English Church 1547, under King Henry VIII.

Philip Melancthon, born February 16, 1497; reformer with Luther.

Thomas Cranmer, born 1480.

John Knox, Scotch Reformer and father of Presbyterians, born 1505.

John Robinson, born 1575; founded the Congregational Church 1602.

The first supposed to uphold the Baptist doctrine, is William Sawtre, supposed to deny infant baptism; born 1400.

George Fox, founder of the Quakers, born 1624.

Martin Cellarius, founder of the Unitarian doctrine, soon after Luther's Reformation.

John Bunyan, born 1628.

Conyers Middleton, D. D., born 1683.

Dr. Isaac Watts, born July 17, 1647.

John Fox, author of Book of Martyrs, born 1517.

Miles Coverdale, who translated the Protestant Bible which was noted for corruptions, (see Howe's Compendium Introduction to the study of the Bible), born 1487.

First Mission [Protestant] Society, founded in Batavia by Dutch, 1621.

Swuinglius, cotemporary with Luther, born in Switzerland January 1, 1484.

James Arminius, founder of Armenians, born in 1560.

Theodore Beza, born 1519.

William Tyndal, translator of Protestant Bible, noted for corruptions, born 16th century.

Martin Bucer, born 1491.

PROTESTANTS ARE CHURCH ROBBERS.

Which are neither robbers of churches.—Acts xix, 37. [Can this be said of Protestants?]

Monasteries suppressed in England by Reformers:

Monasteries, lesser value	374
Monasteries, greater value	186
Belonging to the Hospitalers	48
Colleges	90
Hospitals	110
Chantries and free chapels	2374
Total	3,182

Total yearly income..... £140, 784, 19s., 2d.

Besides friars' houses, and those suppressed by Wolsey, and many small houses of which we have no account. Five hundred horses and travelers lodged one night under the roof of one of these monasteries.

For all the notes on the Reformation, above and previously quoted, see Protestant Encyclopedia, published by the Brattleboro Typographic Co., edited by J. Newton Brown, October, 1838.

RELATIVE PROPORTION OF PROTESTANTS AND CATHOLICS.

Catholics.

Europe	154,444,600
Asia	40,000,000
Africa	12,400,000
America	34,110,000
Oceanica	3,450,000
Total	244,404,600

Protestants.

Europe	39,675,000
Asia	50,000
Africa	10,000
Oceanica	50,000
Total	48,935,000

The above is proof of the following scriptural quotation:

I will give the nations for thine inheritance, and the end of the earth for thy possessions.

Two hundred and forty-five millions in favor of the seven sacraments; fifty million against it. Besides those mentioned, there are some who are not in favor of the Protestant doctrine.

My yoke is easy, my burden is light.—Matt. ii.

Who delivered us from darkness, translated us into the kingdom of His love, [grace].



CONTENTS.

	PAGE
Obey the Church.....	3
Church cannot Err.....	5
Head of Church.....	6
Church is Catholic, etc.....	9
Unity of the Church, etc.....	10
Holiness, etc., of the Church.....	11
Apostolicity of the Church.....	12
Holy Eucharist, Body and Blood.....	15
Confession.....	17
Proof of Power, and Power to Absolve Exercised.....	19
Sacrament of Extreme Unction.....	19
Invocation of Saints.....	20
Private Interpretation.....	22
Traditions.....	24
Faith, How it cometh.....	26
False Doctrines.....	27, 36
Purgatory.....	30
Prayers for the Dead.....	32
Pope not Antichrist.....	33
Vows.....	35
Celibacy.....	35
Guardian Angels.....	37
Lost Books of the Bible.....	38
Promised Answer of Prayer.....	38
Keeping Friday and Festivals.....	39
Relics.....	3
Mother of God to be a Virgin.....	40
Notations.....	40
Seven Sacraments.....	43
Alms and Good Works cover Sins.....	44
Heresies.....	45
Advice to Self Righteous Persons.....	46
Images.....	46
Proof of Book of Maccabees.....	47
Notes on Reformation.....	47

ERRATA.

On page 18, lines 19 and 20, read: "Many who believed confessed, and burned their books as the Apostles required."—Acts xviii, xix.

Page 22, line 9, read: "Letter sent from Elias after he was translated."

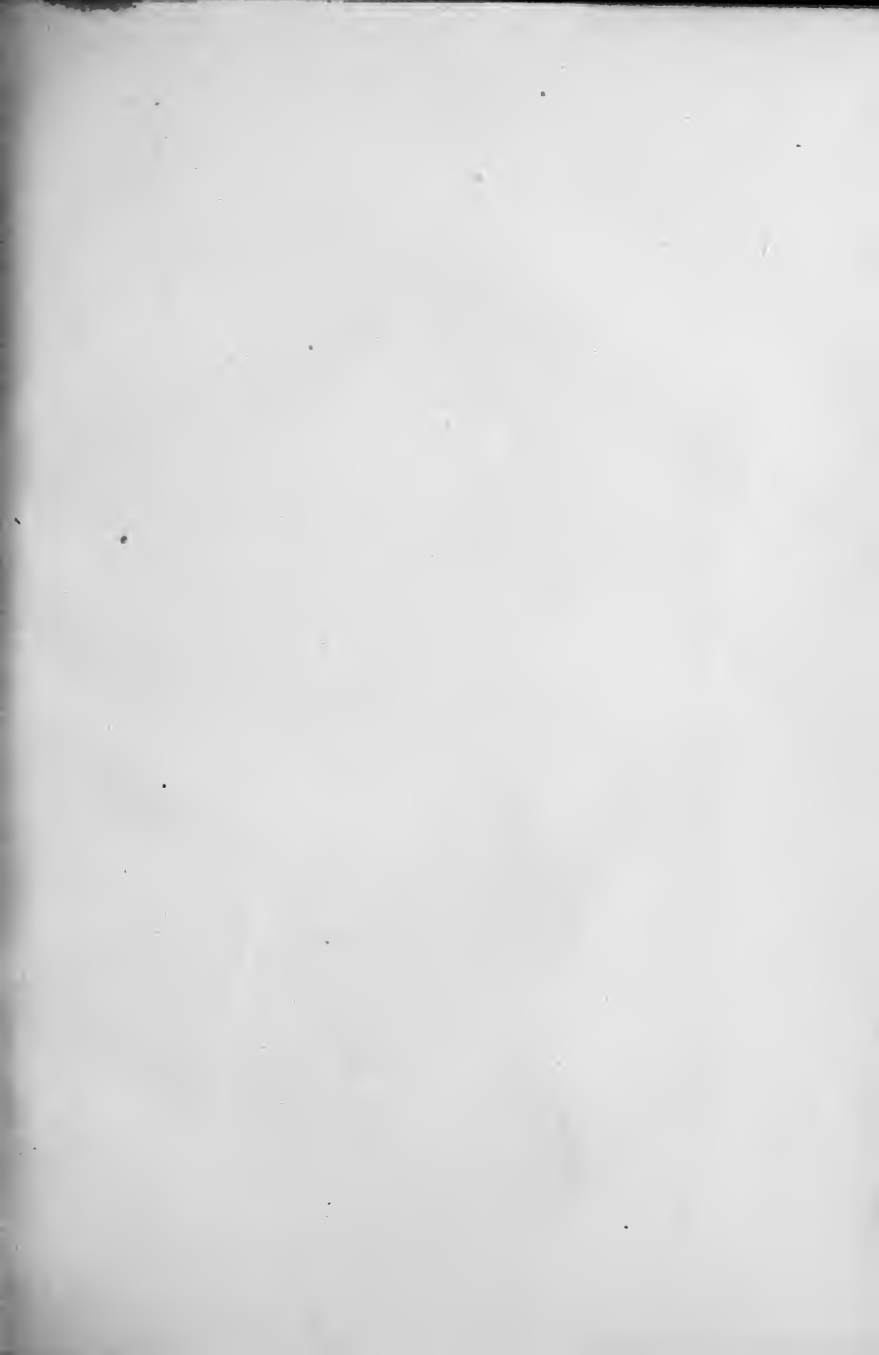
Page 34, line 12, credit quotation to "Rev. xi, 8."

Page 36.—The preface "False Doctrine" belongs to the Extract under "Promised Answer to Prayer."

Page 40.—The extract from "Kings," first line, should be credited to the 13th chapter, instead of the 12th as printed. The quotation in the 10th line, should be credited to the 5th chapter of Chronicles, 2d verse.

Page 44, line 19, read "Sins of *non* payment to the laborer," etc., instead of as printed:

Page 46, line 12, "Let no man seek," etc., to be credited to 1 Corinth. x, 24.







Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: Jan. 2006

PreservationTechnologies
A WORLD LEADER IN PAPER PRESERVATION

111 Thomson Park Drive
Cranberry Township, PA 16066
(724) 779-2111

BX 1755

LIBRARY OF CONGRESS



0 017 287 517 8